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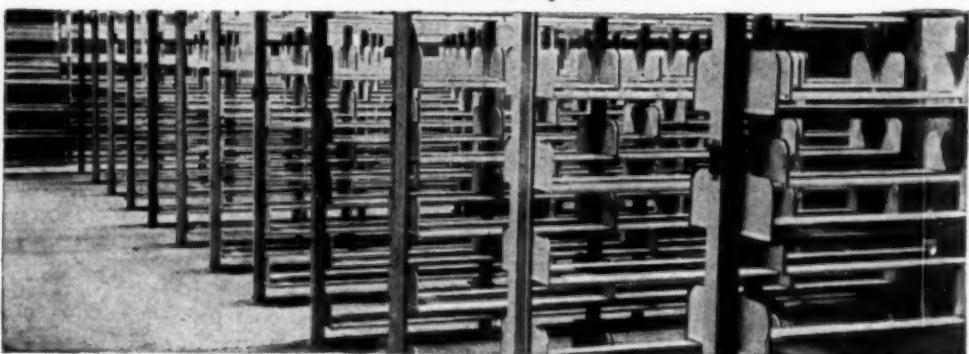
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Contents

	PAGE
A Background to Cataloging the Liturgical Books of the Eastern Rites Adolph Hrdlicka, O.S.B.	83
Reading Programs in High School and College Olive S. Niles	87
Librarians are Leaders Mrs. Patrick Flood	91
A Pastor on the Grade School Library Rev. L. R. Whelan	94
ASSOCIATION PROGRESS	
New Members	101
Greater Cincinnati Unit	101
DEPARTMENTS	
From the Editor's Desk	82
Talking Shop: Richard M. Hurley, Editor	98
Contact for Catalogers: Oliver L. Kapsner, O.S.B., Editor	99
Parish Libraries: Monica L. Longfield, Editor	100
BOOKS: Sister Mary Reparata, O.P., Editor	102
Reference Books: Sister M. Claudia, I.H.M., Editor	103
Children's Books: Helen L. Butler, Ph.D., Editor	105

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FROM THE EDITOR'S DESK

It is no secret that the Catholic Library Association is not the wealthiest association in the country. In recent years we, its members, have had to sweat out several crises, financial and otherwise, which threatened to crumble our organization.

But these sacrifices have not been in vain. The Association has raised its head above water, although there is still an occasional gurgle. Our margin of solvency is actual but not very healthy, for a national association. If the Association is to be put on a sound financial basis that margin must be increased. According to the Financial Committee, of which Fr. Bouwhuis is chairman, there is no immediate prospect of an increase in revenue. The only alternative is to cut down on expenses.

That is the explanation the Executive Council gave to the new Executive Secretary, when they asked him to fill the post vacated by Mrs. Lynn. This, then, is the Big Experiment. Can the Association be run by a part time executive secretary with the help of one full time assistant? The incumbent is going to try to find out by the trial-by-fire method. With the prayers and co-operation of all concerned, he may escape with only first degree burns.

URGENT

The H. W. Wilson Co., may be forced to drop *America* from the *Abridged Readers' Guide*, because of lack of interest shown by librarians. Bro. Adrian Norbert, F.M.S. of New York reports that he was told that Catholic Librarians are "as a rule very slow in returning ballots." It cannot be controverted that it means a big sacrifice for small libraries to vote for the inclusion of *America* in the *Abridged Readers' Guide*, when they also get the CATHOLIC PERIODICAL INDEX. However, this is a sacrifice, it seems, they must make, if the strong voice of one of our better Catholic magazines will continue to be heard in non-Catholic libraries.

NEW BOOK SERVICE

The N.C.W.C. News Service began last April to make available to their subscribers a monthly annotated list of all new books of Catholic interest. If the list is not being printed in your diocesan paper, and you feel that it would be useful, contact the paper's editor.

CALENDAR OF SCHEDULED

EVENTS—1954

February 19, Greater St. Louis Unit. Annual conference. Xavier High School, St. Louis.

February 21-27, CATHOLIC BOOK WEEK: Theme, *Christian Reading for a United World*. Honorary Chairman, His Eminence, Francis, Cardinal, Spellman, Archbishop of New York.

February 27, Philadelphia Area Unit. Conference and annual Catholic Author Luncheon. Bellevue-Stratford Hotel.

March 20, Greater Louisville Unit. Spring meeting.

April 10, Michigan Unit. Spring meeting. Saginaw.

April 12, Richmond Unit. Spring meeting.

April 20-23, CATHOLIC LIBRARY ASSOCIATION. 30th Annual Conference, Bellevue-Stratford Hotel, Philadelphia.

May 8, Western New York Catholic Librarians Conference. Spring meeting.

May 9, Philadelphia Area Unit. Spring meeting.

May 15, Albany Unit. Spring meeting.

May 15, Greater Louisville Unit. Spring meeting.

June 20-26, American Library Association. Annual conference, Minneapolis.

July 18, Pacific Northwest Regional Conference. Annual conference, St. Martin's College, Olympia, Washington.

A Background to Cataloging the Liturgical Books of the Eastern Rites

ADOLPH HRDLICKA, O.S.B.

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Lisle, Ill.

"The Greeks use Greek . . . the Romans Latin . . . and everyone prays and sings praises to God as best he can in his mother tongue."

This quotation from Origen's work against Celsus, although somewhat warped to fit the content of this paper, illustrates rather pointedly the diversity of tongues and practices in the Catholic Church, both Eastern and Western. For there are, as we know, many mansions in the Kingdom of Christ, and the unifying principles that make them one Kingdom do not preclude different paths by which membership in the Kingdom may be attained.

The paths themselves—we may here call them forms of worship—are distinguished by a complex variety that reflects the national characteristics and temperaments of the peoples that use them. This complexity is especially true of the forms of worship, or liturgy, of the Eastern, or Oriental, Churches. We may be impressed by one or the other ceremony of the Latin Church, but until we have seen and heard the elaborate rites of some Eastern Church in all their splendor we have not become acquainted with the full richness of the liturgy of the Church.

For the Easterner, liturgical life is part of his daily life, more so than it is for his Western brother. "The Russian liturgy," says A. Volkonsky in his *Katolichestvo*, "is a splendid artistic creation. Our people generously endowed the Divine Service with their rich artistic talents, embodied in it their highest religious aspirations, placed in it their very soul." If this is so for the Russian liturgy it is equally true for the other Oriental rites—but with a difference.

The Eastern Churches, as a matter of fact, consist of four large, unrelated divisions, and within these there are no fewer than thirty subdivisions or groups, many of which

have carried over into their liturgy their distinctive national traits and, of course, use their own languages.

Next to the primacy of the See of St. Peter in Rome, the most important bishops in the early centuries of the Church were those of Alexandria and Antioch. Soon, however, Constantinople rose to second place in ecclesiastical prestige. These four cities gave their names to the four great types of Christian liturgy which, with their variants, are in use today.

The Roman liturgy had a relatively quiet and orderly development, although most of the standard texts, such as the Missal and the Breviary, did not assume their present more or less stable form until the last half of the sixteenth century and the early seventeenth century. We also know that, outside a few minor exceptions, such as the Ambrosian or Milanese rite, uniformity in practice is generally observed throughout the Western Church.

The liturgies of the other three parent Churches, however, had a less orderly development that resulted in considerable diversification. For good reason Msgr. Louis Duchesne writes in his *Christian Worship*: "In proportion as the great metropolitan Churches widened the circle of their missions, they extended also the area of their special liturgical uses, for it is altogether natural that the use of the Mother Church should become a law to the daughter Churches. It was in this manner that the liturgical provinces . . . became identified with the ecclesiastical provinces."

Because of national and geographic, even political, differences, these ecclesiastical provinces developed four rites:

1. The liturgies of Jerusalem and Antioch (West Syrian);
2. The liturgies of Mesopotamia and Persia (East Syrian);

3. The Egyptian liturgies (Egypt and Ethiopia or Abyssinia);
4. The Asiatic-Byzantine liturgies.

Regrouped according to present day usage, they are:

1. Syrian (West Syrian) liturgies;
2. Chaldean (East Syrian) liturgies;
3. Coptic (Abyssinian) liturgies;
4. Armenian and Byzantine liturgies.

(Here may be added the parenthesis that these liturgies enjoy the same authenticity and dignity that the Roman liturgy enjoys.)

The development of these rites reflects the heresies and other strifes of the early Church. Arianism, Nestorianism, and other false doctrines left their mark on the manner of divine worship much as other differences did. Many prayers were marred by heretical interpolations. Other divergences appeared, as improvisation produced a considerable number of variant readings.

Writing in 1645 about the main scheme of the liturgical books of the Greeks, Allatius, a Catholic Greek, states in his *De Libris Ecclesiasticis Graecorum Dissertationes Duae* that they have assumed such proportions that, on close inspection, it appears impossible that so many books could be read aloud in a single year, even by a man who gave himself entirely to the task and took on no other duties. It is even more incredible that the greater part of them should be sung in choir. It might seem, in truth, that the incessant development of religious practice among these peoples had given everyone leave to add something new to these books and continually to double and redouble volumes which from the start were already sufficiently large.

Commentators of later centuries write in a similar vein, referring to the books as a thickset forest, or as ponderous volumes of infinite complexity.

The liturgical books of the other Oriental rites are proportionately voluminous, although, as a saving feature, they overlap and duplicate themselves to a degree, and some have even been streamlined.

All these remarks may give rise to the notion that no uniform or established texts as we know them in the Latin Church exist for the Eastern Churches. In point of fact, they do, although not to the same extent as in the Western Church. Printed versions of many have appeared as early as the six-

teenth century. But they have been multiplied and even adapted to local customs and conditions arising principally from the languages of those using them. Thus in the Byzantine rite the languages used, besides the original Greek, are Church Slavic, Old Georgian, Rumanian, Magyar, and Arabic. Even in the Church Slavic there are variations, such as the Ruthenian and Ukrainian—all approved by Rome.

How is the cataloger to deal with these books?

First, he must have some knowledge of the Eastern rites, particularly of the books more commonly used. Fortunately, literature in English is extensive enough for him to become acquainted with the various books which are to a great extent counterparts of the Western books—Missal, Breviary, Ritual, and the others. Donald Attwater comes to mind at once as currently the best popularizer of the subject.

The cataloger must also reckon with the fact, already referred to, that these books have been issued in many languages, all authorized for liturgical use, though not necessarily for Catholic use, and with the fact that they may come to him in both Catholic and Orthodox versions. Some exist only in manuscript form because users consider their reproduction by a printing press to be almost a profanation.

The cataloger must further possess some acquaintance with the names of the books and liturgical functions. He should not have much difficulty with those of the Byzantine rite, because of all the Eastern books these have become the best established. Besides, whether the language be Slav or Rumanian or Magyar, the name of the books retains its original Greek name, although the book may have a vernacular title. When, however, the cataloger has before him a text in Syriac or Armenian or Arabic, he may be inclined to throw up his hands and exclaim, Hospodi, pomiluj! He might, as a matter of fact, have recourse to several expedients. He might seek the help of one versed in the language or use a dictionary. He might look for the work in a bibliography or catalog. In any case, he will perhaps want to resort to transliteration of non-Roman characters.

Because Catholic and non-Catholic texts vary little, the cataloger may have greater difficulty in determining the Catholicity or Orthodoxy of a book, especially if it is in

an Oriental language. As has already been mentioned, interpolations of heretical statements into the ancient texts after the schisms, and the introduction of a few feasts of schismatics (of Photius on February 5, for example) have spawned liturgical versions out of keeping with Catholic doctrine and practice.

The cataloger will bear in mind, however, that the majority of Eastern liturgies, at least in essentials, came into being before the rise of heresies and schisms that were later to exploit them. This is especially true of the Byzantine rite, for which it may be claimed without exaggeration that its liturgical structure as a whole was completed before the consummation of the schisms of Photius and Cerularius.

With this important consideration in mind the cataloger may find further help in noting the editor and the publisher for more clues. Even in the case of non-Catholic editors and publishers, who are conspicuous in works appearing in England, the formularies may commonly be classed as authentic Catholic versions, particularly those of a critical nature, as many of them are. Reference is here to those works issued by the Alcuin Club and by the Henry Bradshaw Society for Editing Rare Liturgical Texts, both of England. Popularized versions will of course have to be handled more carefully. An imprimatur or an imprint of the Vatican Press obviously characterizes a book as Catholic.

We should observe, in the nature of an historical note, that in recent times it was chiefly the Eastern rite monasteries that were the unofficial preservers and publishers of Byzantine liturgical texts. The Studites, unhappily now dispersed (a community of refugees now lives in Canada), were among these. In our own times the Basilians of Grotta-Ferrata in Italy continue to edit and publish these texts. The Propaganda and the Oriental Congregation in Rome have also issued many Oriental books.

Already referred to is the fact that all Catholic Eastern rites have liturgical functions—Mass, sacraments, ceremonies, etc.—corresponding to those of the Latin rite. The cataloger should therefore become familiar with at least the more commonly recurring terms, such as "liturgy" (the Eucharistic Sacrifice, the Mass) and "anaphora" (offering, or canon of the Mass). For determining the correct form of lesser known terms, in particular those used in non-Byzantine

rites, he will have to consult standard reference works or discover practice in other libraries. The problem with words transliterated from non-Roman tongues is that they may take various spellings, inasmuch as phonetic forms do not always yield to accurate transliteration.

Although cataloging will hardly be affected by this circumstance, certain books are used for more than one liturgical function, or contain, besides matter proper to them, excerpts from other works. An example of this is the Byzantine *Menaia*, which, in addition to the office of certain feasts, includes parts of the *Typikon* and the *Akolouthia*, for office. The work resembles the Roman *Martyrology* and the lessons of the second nocturn of Matins combined. Composites and overlapping are indeed a feature of these books that confronts the cataloger of Eastern rite works.

Approaching the chief or practical phase of this paper, we may formulate certain rules for establishing author entries for these books, both Catholic and non-Catholic*.

Rule A. Enter Separate liturgical books of the Catholic Eastern rites of Byzantine origin under the name of the particular rite, with subheading "Liturgy and ritual," followed by the name of the book (preferably in its transliterated Greek form), language of translation, and date of publication. Make added entry directly under the name of the book, followed by language and date.

This applies to the Byzantine rite as a unit and to all the ethnic groups or divisions.

Rule B. Enter separate liturgical books of the Orthodox Eastern Churches under the name of the Church body, with subheading "Liturgy and ritual," followed by the name of the book (preferably in its transliterated Greek form), language of translation, and date of publication. Make added entry directly under the name of the book, followed by language and date.

This applies to the Orthodox Eastern Church as a unit and to all the ethnic groups or divisions.

By making an added entry directly under the name of the book for both Catholic and Orthodox liturgies of Byzantine origin, the works are brought together under the heading usually consulted.

(Three points are worth noting here. 1. The Vatican Library code (no. 216) rules that "liturgical books of the Catholic and

the Orthodox Eastern Churches are entered under their traditional Latin titles." 2. Library of Congress practice in assigning Orthodox Eastern Church as main entry for works originating as Catholic texts must be followed with caution. 3. A.L.A. rule 116 F, parts of which cover Eastern rite texts, is not specific enough for systematic cataloging.)

Rule C. Enter liturgical books of the lesser Eastern Rites and Churches, or Catholic and non-Catholic bodies not of Byzantine origin (or with only slight Byzantine influence), under their official names according to each rite and church, preferably in their transliterated vernacular form. When the vernacular form can not be ascertained a descriptive name in English (e.g., Holy Week Book), or one borrowed from the Greek (e.g., Anaphora), may be used.

When the vernacular name is used, no added entry is made, but only a reference from the direct name to the particular church body which alone uses that name. When an English or a Greek form is used, an added entry is made directly under the name of the book, followed by language and date.

This applies to the several lesser church bodies of the East. Distinction between Catholic and Orthodox bodies is made by using "rite" for the Catholic and "church" for the Orthodox, e.g., Armenian Rite and Armenian Church.

Rule D. Enter collections of the Eastern liturgies, both Catholic and non-Catholic,

under the editor or the compiler or the title. They are brought together in the card catalog under appropriate form subject headings.

Entry under editor, compiler, or title for these collections is desirable for two reasons: first, because the works are generally known by the editor or the title; secondly, because the collections often include several church groups.

There is yet the problem of adopting the best name for the language used by most of the Byzantine churches. Which term is most accurate: Old Slavonic, Church Slavic, or Church Slavonic? Some authorities maintain that Old Slavonic and Church Slavic are not identical, that the former was the language that spread westward into the Slav countries, particularly into Moravia, and that Church Slavic is the language that spread eastward and was eventually adopted as the language for church services. Church Slavonic may be ruled out in favor of the shorter terms. The Library of Congress has been using Church Slavic, but not, I am told unofficially, to its complete satisfaction. Staroslav and Glagolitic are also terms used to designate this language, although the names refer to what are actually dialects of the same tongue in the Cyrillic Alphabet.

Spasiboh!

*The rules listed here are substantially those formulated by the Rev. Oliver Kapsner, O.S.B., Kapsner, Oliver L., O.S.B. *A Manual of Cataloging Practice for Catholic Author and Title Entries.* Catholic Univ. Press, 1953, ix, 107 p. \$2.00.

REMEMBER TO GET YOUR BOOK WEEK MATERIAL

Reading Programs in High School and College

OLIVE S. NILES

*Director of the High School and College
Reading Clinic, Boston University*

It may be well, also, to say emphatically that increased attention to the teaching of reading in high schools and colleges is not the result of poor teaching in the elementary schools. Techniques and materials for teaching small children to read have never been so good as they are today. One change, however, has occurred in elementary school policy which affects conditions in the high school and which needs to be more fully understood by secondary teachers. This is the elementary school policy of promotion which is becoming quite general. Research has shown the bad effects of continued failure in school upon the development of the child. Promotional policy based upon this research now considers the physical and social growth of the child as well as his academic achievement. We rarely find in today's elementary schools children who are years over age and who have not been promoted because they have not learned to read. For this reason, it is normal to find in a ninth grade class a range in reading ability from third grade through college freshman. Indeed this range is a healthy sign for it indicates that the school has adapted its program to the ever-present range of individual differences and allowed the bright children to go ahead rapidly while keeping the dull ones with the age group where socially and physically they belong.

No one denies, however, that these changes create a situation that has to be dealt with positively and efficiently in both high schools and colleges. The first attempt to solve the problem was through so-called "remedial" reading. Students who appeared to be particularly weak in reading skills were grouped together and special drills were administered. This approach is still common and probably will always be necessary with some students. Its chief disadvantage seems to be the difficulty of assuring transfer of what is taught in the

remedial class to the practical situations of other classes.

For this reason and others, there has been a growing trend toward organizing programs for the teaching of reading on a developmental basis and for high school teachers of all subjects to assume responsibility for teaching the skills needed in doing the work of their subjects. This trend is beginning to extend into the colleges, particularly the junior colleges where traditional methods are less firmly entrenched.

The reading clinic is another development, the purpose of which is to deal with the more stubborn cases of reading disability which do not yield to either developmental or remedial teaching. Most clinical teaching is on an individual or very small group basis, and much attention is given to diagnostic procedures. The clinic needs direct or referral facilities for physical diagnosis, for psychological testing of an intensive sort, and for the analysis and treatment of emotional problems as well as expert attention in the field of reading itself. Reading problems are quite often only a symptom of more fundamental abnormalities which need treatment before the reading problem can be solved. This seems to be an important reason why so many mentally average and even superior students have failed to achieve in reading up to the level of their intellectual potentiality. Only in a clinic situation can these problems be adequately understood and treated.

The kind of treatment given to students in these three types of situations will be discussed in the remainder of this article. There are no sharp lines dividing the three types, but the emphasis does differ.

The developmental program which, ideally, extends to all students in all academic classes, is based on two premises: first, every student, no matter how good, can be a better reader if he is given help to ex-

tend himself fully; and second, there are complex aspects of the reading process which cannot be understood by children in the elementary school and which need to be taught to all students who go on to high school and college. Ideally, this program is a part of the responsibility of every high school and college teacher who requires reading for the preparation of his subject. This includes almost all teachers. It seems reasonable to expect that each teacher accept responsibility for the following:

- teaching the specialized vocabulary of his own subject.
- teaching the use of the particular textbook or textbooks required in his course. This teaching includes instruction and practice in use of glossaries, indexes, special learning helps, summaries, charts, and other items. It also involves teaching a systematic method of textbook study.
- giving the kind of assignment which will set the stage for building good reading habits. This means setting purposes and indicating specific methods of study. The teacher who fails to make perfectly clear the objectives of a given lesson robs the pupil of his chief aid to effective study.
- teaching specific skills of special importance in his field of study. For example, the mathematics teacher must teach the steps in problem reading; the English teacher, the ways to find clues to character in the pages of a novel; the social studies teacher, the skills involved in reading a physical map.
- motivating extended or free reading in the subject area concerned. There should be a small library of related books in every classroom, put there, not for study purposes, but to extend reading tastes and interests in that area.
- finding ways of adjusting his materials and requirements to the abilities of pupils in his class so that all may work profitably without being bored by too easy materials or frustrated by too difficult assignments. The difficulty of meeting this final requirement is appreciated only by those who have tried it.

Were it possible for teachers of older

pupils to fulfill all these responsibilities completely, there would be far less need than now exists for the second type of teaching situation, the remedial class. There are several reasons why we are having to go through a period in which the remedial approach is still very common. Very few high school and college teachers have had the opportunity to receive training in the teaching of reading, and they are naturally reluctant to undertake a kind of teaching for which they feel themselves unprepared. This kind of training has not been offered in schools of education until quite recently. These teachers also are fearful that they cannot "cover" the content of their courses if they take time to teach reading. They have to be convinced that in the long run they will cover more content rather than less. These teachers, also, are unhappy about the wide range of individual differences that has been thrust upon them and sometimes protest that certain pupils "shouldn't be in high school"—certainly not in college!

The work in remedial classes should be the kind of work which cannot be successfully done on a developmental basis. Some pupils fail to respond in a developmental situation and need to be placed temporarily with a specially trained teacher who can observe their reactions and try to understand why they are not making progress. Probably the following kinds of situations can be handled best in remedial classes:

- the problems of a pupil who has failed to acquire some of the basic reading skills which are generally the responsibility of the elementary school. An example would be the pupil who has not mastered the fundamentals of the phonics programs or one whose recall even of easy material is very weak.
- the problems of a pupil who lacks any efficient method of tackling a textbook assignment and who needs to practice study skills intensively and under close guidance.
- the problems of the pupil who has developed no feeling for reading as a pleasurable activity and who needs to be surrounded for a while by many fascinating books of all kinds and to be in the company of a teacher who is a specialist in books for young adults.

The remedial class should not become the dumping ground for slow learners and dis-

cipline problems. As soon as this happens, it loses its prestige and comes to be looked upon as a punishment, not a privilege. Some high schools are, however, experimenting with another type of class exclusively for the very slow learners who are, more and more, penetrating the gates of secondary education—as they should, if we believe that education is for all the children of all the people. This development, however, should not be confused with the remedial reading program.

It may be helpful to take time to examine more closely the specific skills with which these older students need help in remedial classes. An individual student may need help with almost any conceivable kind of problem. The first step, of course, is diagnosis of the student's needs. Without it, the process of teaching is something of a gamble. In the interests of efficiency and economy of time it would be unwise to undertake teaching without preceding diagnosis. However, there are certain basic needs which are common to the great majority of these older students. The exceptions, of course, are the extreme clinic cases. High school and college students who can profit from remedial training on a group basis usually have three basic complaints: I don't remember what I read. I can't read fast enough. I don't like to read. These complaints are the remedial teacher's cues.

Why don't they remember? Reading for them is a mechanical process unaccompanied by thought. They have formed no habits of observing the patterns into which the author puts his ideas. They have no methods for practicing recall. Teaching them to remember is a matter of teaching them to "think with the author," to recognize the pattern of organization, to raise questions as they read and seek out the answers, to write down these questions, if necessary, and practice recall. The teaching of this process will probably have to begin with the single paragraph, for the pupil who cannot see the relatedness of ideas in a paragraph is helpless with an essay.

Why can't they read fast enough? Some teachers are inclined to ignore this complaint and treat it as unimportant. It is far from unimportant. Modern teaching requires broad reading, dipping into many sources, comparing this with that, learning to question and evaluate. The slow, plodding reader cannot possibly do this. Teachers of remedial classes on the college level

often feel that a major problem is helping students to break the habit they have acquired in high school of reading everything at the same plodding speed. So we have the mechanical gadgets, the films, the rate controllers, the main purpose of which is to prove to the student that he can read rapidly and also understand what he reads. No machine ever made a poor reader into a good one if he had not already learned that reading is thinking. But the machines can and often do convince the plodder that he can read some things without consciously seeing every word.

Why don't they like to read? For all sorts of reasons, but usually because reading is "hard." It is probably the unusual person who finds tackling a hard job an exhilarating experience. If he doesn't play golf well, he gives it up and turns to something else. The student cannot turn to something else because schools and colleges are still primarily "reading" schools. So there is no way out, and frustration intensifies. There are many young people in high school and even a few in college who have never of their own volition read a whole book. What does the teacher do? Obviously, he seeks out the skills the pupil needs and teaches these as rapidly as possible. If the pupil does not know words, he teaches vocabulary. He tries to do it in a way to make words live and to uncover the fascinating lore of elementary semantics. If the pupil does not know how to follow an author's train of thought in an essay, the teacher shows him how to note transitional expressions, how to see the relatedness of ideas. Above all, the teacher surrounds the pupil of this sort with the lure of colorful books. He seeks out the pupil's deepest interest and makes sure that the right books are there. It is not unusual in the writer's experience for a very retarded reader to choose a book far beyond his supposed "reading level" and devour it with success if the content is exactly what he wants to know.

The third type of reading program which is developing for high school and college students is the reading clinic. Not very many public school systems are large enough or have money enough to support a clinic of their own. Therefore, most of the clinics are located in universities or run on a private basis. They should be reserved for the analysis and treatment of the stubborn and puzzling cases which require intensive diag-

nosis and treatment. A good many of the clinics serve a second purpose as laboratories for the training of reading specialists. The kinds of students who belong in a clinic situation are those who

- have failed to respond to training in remedial classes and therefore need individual tutoring rather than group work.
- are known to have special problems, such as emotional blocking, which require highly specialized therapy along with or preceding retraining in reading skills.
- are older non-readers who must start from the very beginning. There are a surprising number of these.

Some reading clinics accept students who

do not always fall in these rather extreme categories. In the case of Boston University, graduate students from the School of Education who work in the Clinic need to have supervised experience with as many types of situations, group and individual, as possible.

The teaching of reading to high school and college students is a comparatively new kind of teaching. It is still in its experimental stages: techniques of teaching are not well understood; textbooks, especially on the college level, are few and inadequate; trained teachers are still scarce. It is however, an exciting field in which to work because the ground is still mostly unplowed and because it is a vital part of the evolution through which our secondary schools are passing, the evolution which will make them truly the schools of all the people.

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Librarians are Leaders*

MRS. PATRICK FLOOD

The concept of librarians as leaders is neither new nor startling. Glancing at the roster we find that history credits Pisistratos with the founding of the first public library at Athens in 540 B.C. He was an orator, a military commander, a civic leader of great persuasion, but he earned for himself the hateful title, tyrant of Athens. Longinus, the "walking library" of the third century, was a philosopher and rhetorician. The personnel of the Alexandrian Library is discussed in detail by Edward Alexander Parsons in his recent publication, *The Alexandrian Library, Glory of the Hellenic World*, and among these early librarians are included public orators, political leaders, poets, grammarians, and scholars of the first magnitude. The Augustinians, the Benedictines, and the Dominicans, who were librarians in the medieval monasteries, have bequeathed to us a devotion to the book arts which is unsurpassed.

In current times His Eminence, Eugene Cardinal Tisserant represents a leadership which inspires us with pride that we are fellow-librarians with him. William Warner Bishop, in reporting on a meeting of the A.L.A. International Relations Committee some years ago, had this to say of the former pro-prefect of the Vatican Library:

"He was—and is—a thoroughly modern man. He brought to library problems a trained intelligence. The Vatican Library under him was an up-to-date, modern, and progressive library, fully the equal of any in the world."

It is my purpose to consider within a Thomistic frame of reference:

1. The goal of that leadership which is offered by the librarian.
2. The means of achieving that goal.

Simply stated, the goal of the librarian is wisdom. And what is wisdom? According to Saint Thomas it is that intellectual quality whereby we form perfect and universal judgments from the vantage point of truth.

Understanding, science, and wisdom are

the three virtues which perfect the intellect for the consideration of truth, and when we say that wisdom is the goal of the librarian, we are including all three intellectual virtues:

1. Understanding, which helps us to discover first principles.
2. Science or knowledge, which helps us to discover the proximate causes of things.
3. Wisdom, which helps us to discover the ultimate causes and to form perfect judgments.

Saint Thomas further states that wisdom is a kind of science, insofar as it is common to all sciences. But since it has something proper to itself, inasmuch as it judges them all, it is above the other sciences. As librarian, therefore, we should be pre-eminently lovers of wisdom.

It is at the crossroads of our library desk that we meet people from all walks of life and have the opportunity to unveil for them the knowledge of truth itself and to suggest the action to take, based upon that knowledge. Leadership in the life of the intellect is of the highest importance, for Our Lord Himself stated that this type of life will not be taken away in eternity whereas the necessity of external work will, and at its threshold. The thought of eternal things essentially comprises the life of the Christian and is indeed worthy of one signed with the Word.

Now let us consider the precise qualities that will help the librarian achieve this goal. Somewhat over-simplified, we may say that one who wishes to lead others to wisdom must be: (1) real, (2) contemporary, and (3) friendly.

To be **real** in this sense means, first of all, deep sincerity, a willingness to face facts, to admit limitations—the humility that is often necessary to dig to the roots of truth. It also implies a wholeness, an integrity that admits of no vacuums, no blind spots, either in our thinking or our acting. To achieve this realness, a literal living-with-Christ is essential. Mind you, this does not mean being merely acquainted with Him or being on friendly terms with Him—it means an intimate knowledge and love that have become an essential condition of life, physical

*A paper read at the General Session of the 17th Annual Conference of the Midwest Unit, Catholic Library Association, Monte Cassino School, Tulsa, Oklahoma, October 25, 1952.

as well as spiritual. The Angelic Doctor teaches: "To the Christian to live—once he has become fully conscious of his destiny—is Christ. This is particularly true of the priest, the apostle, (and I add, the librarian) whose mission it is to reveal to others the mystery of Christ."

The second quality, that of being **contemporary**, involves some of the most difficult aspects of our leadership. Being contemporary requires an awareness of the here and now. It means that we are keenly appreciative of our debt to the laborers and thinkers of the past. Indeed, we as librarians, are the ones who must lead others to an increasing realization of what their priceless heritage in all fields of culture, religion, and education has cost men and women who have preceded them. It includes an acceptance of the challenge provided by the ever new horizons which are presented by science, industry and world events.

To re-evaluate our judgments in the light of technological developments is no mean task. To be willing constantly to modify past interpretations in the light of new ideas and discoveries postulates an intelligent, solid comprehension of today. We must strive to gain, if we would be worthy to lead youth and old age to our goal of wisdom. This objective precludes all academic snobbery and demands adjustments that are nothing short of heroic, but we never flinch, for we are fortunate in having the yardstick of truth on which can be calibrated everything new under the sun.

Into this concept of the contemporary, the theology of the moment fits admirably well. Père Reginald Garrigou-Lagrange, in his book on *Providence*, stresses the spiritual riches contained in the present moment.

He writes:

"Above the succession of external events that go to make up our life, there runs a parallel series of actual graces offered for our acceptance, just as the air comes in successive waves to enter our lungs and so make breathing possible. It is thus that Our Lord continues to live in His mystical body, and especially in His saints, in whom He continues a life that will know no end, a life that at every moment requires new graces and new activities."

By living fully in the present, you see, we are helping to write the interior history

of the Mystical Body. Père Jean Pierre de Caussade has reference to this in the following passage which seems peculiarly adapted to librarians:

Oh, glorious history! Grand book written by the Holy Spirit in this present time! It is still in the press to turn out holy souls. There is never a day when the type is not arranged, when the ink is not applied, when the pages are not printed. If the transposition of 26 letters is incomprehensible as sufficing for the composition of an almost infinite number of different volumes, who can explain the works of God in the universe?

This matter of being contemporary seems to be in the air. To discuss the adjustment of the religious life to contemporary conditions without compromising the principles on which the religious life is based was one of the objectives of the First National Congress of Religious in the United States, held at the University of Notre Dame this past summer. At the conclusion of the First International Congress of Mothers General of Religious Congregations, September 11 to 13, 1952 in Rome, His Holiness said: "We ask you courageously to conform when the moment has come to take account intelligently of present-day forms of life."

Being contemporary does not mean sweeping away the imaginative, the adventurous and the exciting. We must confront the false with the genuine, disbelief with faith so as to help the world set the cornerstone for building an edifice of true values and to this end, we shall not look for agreement so much as for growth. It is the intelligent interpretation of the here and now that must characterize librarians as leaders and that is implied in the quality of being contemporary.

When I consulted the *Summa* for Saint Thomas appraisal of the final quality—that of being **friendly**—no doubt was in my mind that it would be classified under charity. However, it is not treated there. Instead, it is discussed under the topic of Justice in the Second Part of the *Summa*, Question 114. Saint Thomas begins with a quotation relating poverty to wisdom: "Make theyself affable to the congregation of the poor."

"Amicability," according to him, "is the virtue that regulates our manner toward one another. In common with justice it is directed to another person but regards a cer-

tain debt of equity that entails the manifestation of truth without which human society could not last." By being friendly we somehow transubstantiate the wisdom which is our goal, for the Angelic Doctor further writes, "Amicability, daughter of justice moved by love, has as its effect that infused wisdom by which we can contemplate divine things and know the tears of men."

To be amicable is to be friendly in all we do and say to have a ready smile; not that we must be Cheshire cats, but neither should we belong to those Cambridge people of whom Rupert Brooke wrote:

These Cambridge people rarely smile,
Being urban, squat, and packed with
guile.

And when they get to feeling old
They up and shoot themselves I'm told.

When Msgr. Ratti, Prefect of the Vatican Library, later Pope Pius XI, was striving to reduce the many catalogs to a single catalog, he invited anyone working in the library who had a "tolerable calligraphy" to help copy. Many of his workers were very poor and since it was wartime he obtained permission for them to use the court of the Vatican Library for gardening purposes. For the first time in history tomatoes, endive, onions and other greens were seen growing in the court of the Vatican Library! Furthermore, he planned picnics for the staff, made gifts of candy and wine, and in other ways showed his deep personal interest in each of them and their families.

A smile will never be too difficult if we realize the psalmist's: "A heart to serve Thee, O God, a heart ready to serve Thee; its song, its music are for Three . . ." And that is a highly contagious idea! You will admit in the psychology of attracting readers, smiles have their destinies.

This quality of being friendly will lend us insight and impact in our approach to people as living persons. In the elementary library where friendliness obtains, there is never a question about the status of the little people who come for the unexpressed purpose of being helped to superb growth.

Perhaps it is as librarians in the high school situation that we most need to reaffirm our faith in the infinite capacities of the human spirit. It is on this level that we must be willing to reach out with understanding and love, to offer all that can make life intelligible, for here we are most palpably the "builders of spirit."

Our leadership and friendliness in high

school libraries generally assume the role of guidance in reading. A great book, we all know, may also be "a great mischief," but that is a negative attitude. The meretricious and cheap can never win over the true and challenging, so the reading we suggest to readers will have at least the following effects:

1. It will satisfy their curiosity in an intelligent manner.
2. It will develop a mature, sensible attitude towards this business of living.
3. It will meet the varying intellectual needs of the individual.
4. It will develop that taste in reading and things of the mind which is a corollary of intelligent Christian life.

On the college and university level it is highly desirable that both the administration and the librarian-leader realize that the library has a complementary function in the organizational pattern, rather than merely a supplementary one. In other words, the college would be incomplete without the library, and the faculty without the librarian. This, you will agree, gives the librarian the opportunity for developing the quality of amicability to a superlative degree, for it includes patience, devotion to duty, diplomacy if you will, scholarship and vigilance that will be successful insofar as they merit the confidence of those they serve.

Much has been written of the qualities of the librarian as leader in our public institutions. Because of its psychological value, friendliness always has a top rating. We expect that, for to us, Catholics serving in a public institute, who see the image of Christ in each comer, is given the interior joy of those who realize that what is done unto the least is done unto Christ. We love this service and accept the challenge of leadership, for it is in the cause of wisdom and truth. Saint Paul puts it this way: ". . . The same God who bade light shine out of darkness has kindled a light in our hearts, whose shining is to make known His glory as He has revealed it in the features of Jesus Christ."

In the three qualities we have mentioned, that of being real, of being contemporary, and of being friendly the amalgamating factor is, of course, charity. That cannot be difficult for us because we are in love with that First Keeper of the Word, that First True Librarian, Who is Our Lady, Our Model.

A Pastor on the Grade School Library

REV. L. R. WHELAN

*St. Joan of Arc
Okawhee, Wis.*

Many years ago it would have been easy to define a library; "a dark, musty building where there were lots of books, dull-looking o'd books, with an eagle-eyed guard on hand to see that no children touched them. Nowadays, such a concept of a library would not be only grossly inadequate, but woefully inaccurate, especially when applied to ideal elementary school libraries or the children's rooms of public libraries. For here are not dark, inaccessible storehouses of dead volumes, but light, cheerfully decorated rooms filled with bright, attractively covered books, all invitingly within easy reach of a child's mind and hands. And no farther away stands the eagle-eyed guard, transformed now into a virtual fairy godmother by comparison! Instead of protecting the books from the children, she puts them into their frequently grubby hands, often taking time to leaf through the pages to show the colorful pictures—and *always* she has a smile for each youngster!

It is in the person of this fairy-godmother-librarian that the vast difference between the library as a storehouse of books and the library as a reading clinic lies. For, just as in other types of clinics, it is the doctor or the dentist who is the connecting link between the inanimate tools of his profession and the ailing patient, so in the library it is the librarian who is the bridge between the non-reading child and the book which will help to overcome that ailment. The child and the tools could remain in the room side by side forever and the tools would never perform their helpful work unless someone brought the right tool to the right child in the correct manner. There are thousands of cities small and large where a reading clinic's services are not available, and the best substitute is close cooperation between a child's teacher and the librarian in the school. It is they who must work together to provide the right tool for the right child in the correct manner.

First of all, the school library should provide in its collection a good supply of collateral graded readers and coordinated material. Why? If repetition is a good method of teaching younger children anything, it certainly is a good method of helping the slow reader to gain confidence in himself. If he reads two or three books only on a certain grade level, he may not have mastered the vocabulary included there as has the average child—who is then ready to pass along to the more difficult reading stages.

Secondly, there are certain physical requirements of the books which will appeal to the slow reader and which should be taken into consideration even at the expense of the desired high literary quality. This may sound like treason to those of us who love the best and want others to learn to love it, but it seems to me that we must be practical. It is foolish to give a child an expensive toy which is so complicated that he can not—and what's more, *will* not—play with it.

In line with this idea, books offered to the slower reader must first of all be short, because a short book is likely to have a simple narrative, to be easy to follow, and to be finished before the reader has forgotten what was in the first part! If it is a book of fiction, it must be full of action or suspense and its subject matter must be closely allied with things already familiar in one way or another to the reader. Books about other children, about dogs or horses, books about fishing or other sports—these are samples of the types of subjects most likely to appeal.

In addition, books for the slower reader *must* be attractive in appearance. They must *look* easy or the children will not tackle them.

I am a convert to the Church, and I sorrowfully state that the lack of knowledge of the faith that was in them and the resulting actions of the adult Catholics I knew, so confused and scandalized me that I was

nearly kept from examining the Church thoroughly enough to know that It was not responsible. Catholics who have never learned the joy of reading, who have never learned that education is a continuing process which does not end with their graduation from any school, do more damage to the cause of Christ and the Church than all the Paul Blanshards' of whatever name from the time of the Protestant Revolution and before!

To sum up, then, the school library and the school librarian have an invaluable place in the lives of all children, and particularly in the life of the slow reader. The library can not, it must not, remain simply a storage place for extra books presided over by an uninterested person who has too much else to do to pay much attention to the children who are brought there for compulsory weekly library periods. Both the library and the librarian must be interesting and interested, as appealing as possible. The library must not be simply a storehouse of ideas, but a sort of child's garden of ideas, where he is invited to roam at will and pause to savor the aroma of a particularly appealing blossom with the "gardener" close at hand to make it even more appealing with a word or two about it.

Let Catholic elementary school librarians look upon their work not as something added to their already mountainous chores but as a golden opportunity offered to them to open to the slow reader the world of ideas and adventures which would otherwise in all probability remain forever beyond them. If even one of these little souls remains close to God and His Church in later life, because she took the time to make reading a pleasure instead of just another school chore to be gotten through, she will have done a wonderful thing and earned a reward without measure. Religious vocations may be lost—lay leaders may be lost to the Church, if reading remains something to be indulged in only when the evening paper arrives. The teacher must plan her work for the majority in her class. The library is the only available means for quickening the pace of the slow so that they may not be left behind. Do not fail the child—and in all probability the child will not fail the Church in later years.

Now that we have the right merchandise in this mental department store, we come to a consideration of that most important of all persons, the saleswoman—I mean, the li-

brarian. We don't really just come to her after all, though, because it is she who through wise book selection has provided the attractive merchandise we have been discussing. But now the question is one of selling her merchandise to the people who need it, of giving the right book to the right child. The school librarian can, through accomplishing this, bring a great deal of warm satisfaction into her own life and untold future joy into the lives of the children with whom she is successful. It is worth every effort she can make. And she has a definite advantage over the librarian in the children's room of the public libraries because she is able to know her small patrons' abilities through daily or weekly contact with them in the school library, and she always has at hand the child's teacher who can "put her wise," as it were, to the child's particular difficulties. Close cooperation between the school librarian and the teachers has often resulted in what appears to be almost a miracle in the reading progress.

A whole long paper could be written about what follows as a result of having a world of adults who can not and will not read, but it does not belong here. One facet of this result, however, is pertinent and bears the most serious consideration of all Catholic elementary school librarians when they are weighing the time required for work with the individual slow reader against the many other worthwhile things which could be done with that same time. Father Bouwhuis pointed it out in an address to the Milwaukee Conference back in 1942, and I have discovered in working with adult groups of lay Catholics how very right he was—and is.

Father mentioned that for a great many Catholics, the one and only chance they have to learn to "read Catholic" is in the elementary schools. Very few of our Catholic children are in our Catholic high schools, and if the grade schools do not teach the children to read—and to read Catholic things—they will never learn. And remember that it is not only the souls He endowed with brilliant minds for whom God created heaven! It is up to Catholic teachers and librarians to strive at *any* cost to teach even the slowest and least intellectually blessed children the joy of reading, so that as adults, after their formal education is over, they may continue through Catholic reading voluntarily done to "think Catholic" in order that they may "act Catholic."



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Talking Shop

A Page for School Librarians

Richard M. Hurley, Editor
Catholic University of America

We have always been told that many hands make light work. We would also like to emphasize that many heads will make TALKING SHOP more valuable for you and also help ye aging editor from acquiring more white hair. We have set up the following schedule of topics for this year and ask you to send in your ideas concerning them early. Will you also suggest other topics, or let us know of anything which is of interest, or why not volunteer to be a guest editor? TALKING SHOP is intended to provide a method for interchanging ideas among our school librarians. This page is yours.

This month we wish to discuss standards for high school libraries.

Do We Need Special Standards?

There is the probability that many of the readers of TALKING SHOP are librarians in schools affiliated with Catholic University of America. The three hundred fifty high schools are located in all parts of the country and are of all types. The Committee on Affiliation and Extension is now revising its entire Program of Affiliation and has asked our help in providing something practical and meaningful. Academically, this could be done in our office but it seemed to us a wonderful opportunity for our school librarians to voice their opinions on the subject. In the short space permitted us here we wish only to open up the discussion and ask to let us hear from you promptly.

As pointed out in an article last year in the CATHOLIC LIBRARY WORLD, standards for accrediting school libraries are found in all sections of the country, on local, state and regional levels and both quantitatively and qualitatively. The best known of these are the standards of the North Central and Southern Associations and the Evaluative Criteria, Form F, of the Middle States Association. A synthesis of them reveals that all deal with essentially the same areas—staff; organization and administration; books and periodicals and increasingly, audio-visual aids; teachers and pupil use of library; furniture and equipment; finances. Certification and minimum requirements for service are included. Quantitatively we have statements concerning appropriation per student, number of books and magazines, number of students to be accommodated and floor area. The point to be kept in mind is the adequacy of these standards in accurately measuring a Catholic school. Obviously our book and magazine stock will vary in nature but not in quantity. Obviously such items as salary, vacation and working conditions have little meaning for Brothers, Priests and Sisters. Obviously, our methods of financing libraries must be weighed. Nothing must be done which can be interpreted as lowering existing standards—if anything, ours should be higher. However, we need to care-

fully adjust our evaluating media to honestly portray and to stimulate our schools. Finally, because of the large number of untrained and partly trained people in charge of our libraries, whatever we produce must be simple, concise and practical. Some historian might ask why we do not use the Catholic high school library standards compiled in 1929 and the answer is that our thinking must reflect the best educational philosophy motivating the modern school. Please let us have your comments. PS: A weighed list of Catholic and secular magazines will also be compiled and a set of percentages for book stock will be given.

Byways—

We have just been examining a sampling of the Unit Teaching Plan booklets issued by the WORLD BOOK ENCYCLOPEDIA. At least seventy-one of them are available as we had one by that number dealing with Latin America. They are compiled by public school teachers in four cities and the parochial schools of the Archdiocese of Cincinnati. Each one contains attractive illustrations, "how to make" charts, lists of activities and encyclopedia references in addition to the explanatory text. They are designed for grades one to seven and our group included such subjects as homes, Indians, trees, pioneer life, colonial life, climate, transportation and communication. We found them attractive and useful and they should gladden the hearts of elementary school teachers and librarians. Our friend, Nora E. Beust of the Office of Education has sent us reprints of her article "Librarians as Teachers" in the March issue of SCHOOL LIFE. It gives case studies of how the high school library helps students, teachers and principals. The Winston Company has just issued BETTER BOOKS FOR BETTER TIMES, a catalog of its books for Catholic schools. Father Theall of the Department of Library Science at Catholic University has contributed a foreword. By all means, write for your copy to Miss Mary Bourke, Catholic Dept., John C. Winston Co., 1010 Arch St., Philadelphia 7, Pa. Congratulations Miss Bourke. And by the time you have read this, Doubleday & Co., Garden City, Long Island, N.Y., will have off the press the Fall supplement to READING FOR A BETTER WORLD, its Catholic list. Write to Walter O'Keefe, Sales Manager. Father Oliver Kapsner, O.S.B., noted authority on cataloging has just published via the Catholic University Press his MANUAL OF CATALOGING PRACTICE. It supplements the ALA and Vatican library cataloging rules with Catholic author and title entries, includes excellent sample cards and has much explanatory material. High school librarians will find it well worth the price of two dollars.

Contact for Catalogers

A Clearing-house Page for Catholic Catalogers

Oliver L. Kapsner, O.S.B.

Catholic University of America

NAMES OF SAINTS

At the suggestion of Peter Hart, former head cataloger at the Catholic University of America, one of the library science students at the University made a study of the forms for names of saints in a catalog where the names are established according to present A.L.A. rules and Library of Congress practice.¹ The investigation was prompted by a twofold experience: the annoying lack of uniformity in the files, and the difficulty encountered by both catalogers and users in locating entries.

According to rule 47 in the second edition (1949) of the *A.L.A. Cataloging Rules for Author and Title Entries*, the main entries for names of saints are established as follows:

A. "Enter saints of the early and medieval church like other writers of the same period under the forename, using the Latin form, followed by the designation *Saint* in English."

"Exception from the Latin form is made for (1) Biblical saints who are entered under the English form of name (cf. 54), and (2) national saints or saints of predominantly local interest who are entered under the vernacular form of name."

B. "Enter modern saints preferably under the forename in the vernacular."

"Exception is made in favor of entry under surname for saints canonized long after death and known in history and literature by their surname."

In the present issue we quote Sister Julia's summary report of her findings and conclusions.

"Superficially A.L.A. rule 47 seems to cover all exigencies, but the weak point is the way in which the rule must be interpreted.

The provisions for saints of the early and medieval periods involve a number of difficulties. The general rule is to enter them under the forename in Latin. Exceptions are made for Biblical saints who are entered in the English form, and "national saints or saints of predominantly local interest" who are entered in the vernacular form.

"In judging whether a saint is of national interest we must realize that early and medieval Europe was the *Populus Christianus* rather than a conglomeration of national states, and that if any group represented the Church's universality, it was the saints. This may be seen from the lives of the saints: Anselm, archbishop of Canterbury, was a native of Italy; Albert the Great, doctor at the University of Paris, was a German; Columban, the Irish monk, founded countless monasteries in continental Europe.

"If, on the other hand, the particular saint does not belong to the class of national or local saints, his name is entered in the Latin form. Besides the objection that this is contrary to usage, the Latin form then includes both saints of international fame and the obscure or little known saints.

"Therefore, A.L.A. rule 47A and its exceptions both present ambiguities and the criterion for application is the degree of fame enjoyed by

the saint. The examples from the Catholic University catalog (following A.L.A. ruling and Library of Congress practice) show the conflicting and arbitrary application of the rule and its exceptions.

"The provisions for modern saints (47B) are even more confusing. We see that for a surname entry for a modern saint two conditions must be present: 1) canonization "long after death", and 2) the saint must be known in literature and history by his surname.

"Just what "long" after death means is hard to say. In our times, within a hundred years is not considered long, since the investigations to prove sainthood are lengthy and time-consuming. Comparison was made between the death-canonical intervals of forename and surname saints, and it was found that the average for saints entered by their given name was 119 years, while that for the surnames was 166 years, surely a tenuous distinction. Of these modern saints (fifteenth century and after) forty per cent were by forename (the rule), and sixty per cent by surname (the exception).

"The second condition, that a saint be known in history and literature by his surname, also has its difficulty of interpretation. A person may be known to the generation after his death by his family name, while after his canonization the world recognizes and honors him as *Saint Prenom*. So we ask the question: "Known in literature and history of what period, and what country?" Of the surname entries found in the Catholic University public catalog, only two, Bellarmine and More, seem to be used thus in history and literature.

"It seems, then, that the practical application of A.L.A. rule 47B lacks consistency and a clear basis of differentiation."

A comparison with the practice of the foremost libraries in other countries, and with usage of European and American reference tools, seems to indicate that A.L.A. rule 47 stands alone in its diversified directives for entering names of saints. The British Museum enters all saints, ancient, medieval, and modern, according to English usage (e.g., Jerome, Saint; Francis of Assisi, Saint; Philip Neri, Saint). The Bibliothèque Nationale enters saints according to French usage. The Vatican Library enters saints under the Latin forename, for its special purpose. Each of these libraries employs a simple system, which at the same time assures uniformity and practicability. The practice of foreign encyclopedias is likewise based on usage in a country, as is the practice of American encyclopedias, Catholic and non-Catholic.

The careful and extensive study induced Sister Julia to come to this definite conclusion: "The most correct form of a saint's name would seem to be that by which he is most commonly known in any particular country. Popular usage (stabilized

(Continued page 101)

Parish Libraries

An Armchair Workshop of Library Helps

Monica L. Longfield, Editor

Parish Library Chairman CCD, Madison

2022 Rusk Street, Madison 4, Wisc.

Just a week ago one of the priests at the Chancery volunteered the information that he just two or three days previous read a comment to the effect that "a parish library stepped up the morale of the parish 450 degrees"—(I have been trying to have him give me the source but he has not yet reported it.)

* * * * *

PARISH LIBRARY SURVEY: Let's start a survey of the number of parish libraries in each State, or in each diocese or archdiocese. Those of you who know the figures for any group, please send them to me. My thanks in advance.

* * * * *

OUTDOOR DISPLAY SIGN FOR LIBRARY—make your library known! Don't take it for granted only your parishioners will use your library. Even they need to be reminded! You can't perhaps list all your open hours on the sign, but do have a sign outside, with an arrow pointing to the entrance, and say "*open to the public*". Who knows when an inquiring non-Catholic may drop in?

* * * * *

CATHOLIC REVIEWS: If you find some of your patrons question a certain book—why not make it a practice to type up a small slip stating the book was reviewed in ——, give name, and reviewer's name, with a few of their comments of recommendation, and paste this in the front of your book?

* * * * *

MAGAZINE SUBSCRIPTIONS: If you handle these for your parishioners or library patrons (Catholic or otherwise), you may be interested to know that any and all subscriptions can be handled through one Catholic source, DESALES MAGAZINE SERVICE, 1229 Lincoln Building, 60 E. 42nd Street, New York City 17, and get the usual agents' commission. Write them direct for forms. Saves time, correspondence and check writing.

Catholics often are not too well informed on the variety of Catholic magazines available. One parish makes it a practice the first Sunday of Lent to each year have a display of the different Catholic magazines and periodicals in the vestibule of the church, and to pass out a mimeographed listing of the magazines, with the subscription price, and a brief description. Two women take turns sitting at a table to take subscriptions, or a mailing form can be part of the mimeographed listing. Makes a good project also for Catholic press month.

* * * * *

How about some more letters from our readers? Suggestions are wanted! LET'S SHARE OUR IDEAS.

CHOSEN FOR PARISH LIBRARIES

RITA KECKEISSEN AND JOAN O'CALLAGHAN

St. Peter's Library, New York

Several recent books of biography are interesting to parish library readers. SAINTS AND OURSELVES (Kenedy; \$2.50) edited by Philip Caraman, S.J., is a collection of twelve essays by as many authors on saints ranging in time from the early martyrs to twentieth-century Maria Goretti. Such selection from all ages helps to emphasize the essential character of sanctity despite great differences in time and circumstances of life. Father John A. O'Brien has compiled another collection of convert stories in THE WAY TO EMMAUS (McGraw; \$4) similar to his ROAD TO DAMASCUS and WHERE I FOUND CHRIST which still rent well. The new book contains twenty-one personal accounts, many of them by former ministers, of conversion to the Church. They are uneven in the quality of the writing and in reader interest, but each in its own degree exerts the attraction that such accounts of the working of grace in a man's life will always hold for readers.

Alfred Noyes, English poet, critic and dramatist has written his autobiography in TWO WORLDS FOR MEMORY (Lippincott; \$5.00), a life story which weaves into the telling such personalities as Belloc, Chesterton, the Wilfrid Wards and many more from the world of English and American letters over the past fifty years. Father Michael O'Carroll, C.S.Sp., has given us a fine portrait in EDWARD LEEN, C.S.Sp., (Newman; \$3.50) which will delight the many readers of Father Leen's ever popular books of doctrine and spiritual reading. It will serve, too, to introduce new readers to the personality and thought of this outstanding modern spiritual writer. On the very light side in biographical writing is Elizabeth Borton de Trevino's MY HEART LIES SOUTH (Crowell; \$3.50). It is an entertaining, if superficial, account of the author's introduction to Mexico and a new way of life following her marriage to a Mexican.

THE STORY OF THE ROMANCE by William E. Rively, S.J., (Rinehart; \$3.50) tells the engaging story of the sailing of the brigantine Romance from San Francisco more than five thousand miles to Truk for island-hopping in the Marshall-Caroline province of the Jesuit Missions. It combines the interests of travel, adventure and mission books.

Wonderful for the beginner who wishes to study the Bible is Abbé Roger Poelman's HOW TO READ THE BIBLE (Kenedy; \$1.50) which gives an excellent introduction to the Scriptures by means of short, succinct explanations of the most important books or passages and outlines a reading plan to cover the selections. It will be most useful not only for the individual reader but excellent too for a Bible study group.

From Communist China come the reports that comprise GOD'S UNDERGROUND IN ASIA by the late Greta Palmer (Appleton; \$3.75). Many accounts are told in the words of the foreign missionaries who witnessed persecutions recorded here. The book piles incident upon incident to build up a picture of the Church under fire in China. One cannot help comparing in the reading the conditions in China today to those of early Rome.

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GREATER CINCINNATI UNIT

The first quarterly meeting of the Greater Cincinnati Unit of the Catholic Library Association was held on October 29. Featured at this meeting was a detailed report of the national convention of last June, by Rev. L. A. Schweitzer.

At subsequent meetings, the group enjoyed reviews of Arendzen's *What Becomes of the Dead?* by Sr. M. Carmelita, R.S.M.; Luce's *Saints for Now*, by Sr. M. Joan, O.S.U.; De Wohl's *The Golden Thread*, by Sr. M. Wilhelmina, C.P.P.S.; and Cocciali's *Heaven and Earth*, by Rev. J. L. Kerr, S.M.

The Unit sponsored its annual Book Week Contest among the Catholic elementary and high schools of the area. Prizes will be awarded at a special meeting on March 17.

Several Unit members are making plans to attend the convention in Columbus next month. The program for the final meeting of the year, on April 18, will consist of reports of the various sessions.

SISTER MARY PHILIP, S.S.J.
Secretary-Treasurer

(Continued from page 99)

by bibliographic competency) is the key to accessibility."

Comments, views, questions and suggestions regarding this important problem, perhaps the most vital one for Catholic libraries, are requested from catalogers, reference librarians, and librarians. The Board on Cataloging Policy and Research of the A.L.A. Division of Cataloging and Classification is about to begin work on examining the present A.L.A. rules for possible revision, towards which purpose a penetrating preliminary study was recently published.² Catholic librarians will surely be pleased to know that Mr. Lubetzky proposes simple but basic rules in place of the present proliferated and often conflicting A.L.A. rules. It would be in place if Catholic libraries could, through exchange of views among themselves, prepare a report expressing their interests, needs and desired policy regarding particular problems, as the one above, to be presented to the respective A.L.A. cataloging committees.

1. Sister Mary Julia Burkhart, S.C.M.M., *Forms of Saints' Names in the Public Catalog of Catholic University of America Library*. A dissertation Submitted to the Catholic University of America in Partial Fulfillment of the Requirements for the Degree of Master of Science in Library Science. 1953. 67 p.

2. Seymour Lubetzky, *Cataloging Rules and Principles; a Critique of the A.L.A. Rules for Entry and a Proposed Design for Their Revision*. Washington, Library of Congress, Processing Department, 1953.

Books

SISTER M. REPARATA, OP

Rosary College, River Forest, Ill.

CARLSON, Sebastian, O.P. *The Virtue of Humility*. Dubuque, Iowa, W. C. Brown Co., 1952. The Aquinas Library. xiii, 144 p. \$3.50

FARAON, Michael Joseph, O.P. *The Metaphysical and Psychological Principles of Love*. Dubuque, Iowa, W. C. Brown Co., 1952. The Aquinas Library. xx, 93 p. \$3.00

These two works come in a series which in itself deserves commendation for what might be called a basic approach to vital philosophical and theological problems.

The Virtue of Humility is divided into three main parts: Part I, the Thomistic concept of humility. Part II, the contribution of St. Thomas to the doctrine of humility. Part III, selected texts on humility from the works of St. Thomas.

Part I appeared in *The Thomist* April and July, 1944, and is printed here without change. It is a detailed study of the virtue following the order of St. Thomas in the Summa, II-II, 9, 161. This is not a study for a tyro and certainly contrasts the vague and nebulous tripe that is at times passed off as the doctrine of humility.

My first impression was that there was no need for the book, because no one could follow the work intelligently who was not philosophically prepared, and no one sufficiently prepared should study from a secondary source when he could get it straight from St. Thomas. However that does not follow necessarily here. The bringing together of texts from other works and from other parts of the Summa is of decided advantage. And the whole approach to this virtue might well serve as a guide or model for examining the Summa for the other virtues—a thing, I might add seldom done today in our moral manuals with a consequent shallow grasp of the true nature, subject and parts of virtues.

The author presents a basic attitude toward a number of problems of daily moral life under the aspects of humility—our attitude toward material goods and honor, our attitude toward our neighbor, saints and sinners, in the light of humility etc.

May I add there is a fine chapter on the degrees of humility relating the teaching of St. Thomas to the doctrine of St. Benedict in the seventh chapter of his Holy Rule.

The chapter (Part II of the work) on St. Thomas' contribution to the doctrine, points up St. Thomas' coordination and development of the traditional teaching into a clear and complete synthesis. The footnotes and references in this section are particularly full leading one to the sources of the traditional doctrine.

The last section of the book gives thirty-two pages of excerpts in translation from the writings

of St. Thomas on the doctrine of humility. A note with each selection refers one back to the earlier treatment thus linking the texts to the conclusions in the study above.

The author presents clearly and succinctly the traditional doctrine on the understanding of humility in the *practical* order. The main objective of the work, it would seem, is the classification of the doctrine in the *speculative* order; and here the author points out we have a "theological nightmare." The position he presents might be summarized thus: Humility is a moral virtue in its own right with its own specific formal object and formal motive; its subject is the irascible appetite. As a potential part of temperance it comes under moderation since its function is to moderate by repression the unreasonable élan of the soul towards its own excellence. In rank it is superior to all the other moral virtues except justice.

There is a short bibliography and an index. The bibliography has only three items listed that were issued 1940 or after, but the standard sources are represented. The index is adequate, being broken down in subdivisions by phrases.

This is a book that deserves a place in every Catholic library where a serious study of a virtue might be made. However, it is not the kind of book—as its title might lead one to believe—that would be handed to a postulant, novice, or aspiring layman.

The Metaphysical and Psychological Principles of Love is a compact exposition of the Thomistic doctrine of the nature and role of the affective life of man.

The author in his introductions sets up the framework of his study by posing and meeting three problems. The first problem is more extrinsic; it is that of the existentialist. He objects that there can be no systematic, rational and philosophical approach to man and his life, since systems deal with abstract essences and universals (*de facto* and *in re* non-existing) while man is a concrete individual who deals ultimately with singulars. Philosophical speculations take no account of the individual. However speculative knowledge is not the only contact with reality open to a rational creature. The object of love is good and for man in his present state good as found in concrete individual things. Hence a true knowledge of the nature and role of love showing the harmony between knowledge and love, between abstract essences and individual concrete existents is the answer to the anti-intellectual, anti-rational and anti-systematic reproach to the interpretation of man and the world in which he lives.

The other two problems are more intrinsic—how explain the apparent opposition between "self-sacrificing" and "self-regarding" love, and why and how does man love. The body of the text is the answer to these fundamental questions.

An idea of the development can be had from the general contents.

The treatment is divided into two main parts: The metaphysical framework of love, and the psychological principles of love. In the first part two main chapters are: analysis of metaphysical elements of finite being, and nature and types of appetite or inclination. This latter chapter is exceptionally good presenting a treatment all too rare in our philosophy manuals.

The chapters in the second part are: The affective love which is love essentially; the root cause of love: the union of similitude; the purpose of love; real union of lover with the beloved. This real union exists in what the author calls "affective knowledge"—a quasi-experimental and intuitive penetration of the beloved made possible by love.

The author is at pains throughout to indicate clearly what he is treating by pithy introductions and conclusions. If any objection were to be made to the presentation it would be in its brevity. It seems to be little more than an outline of a course dressed up into sentences. Ideas are expressed and progression follows clearly, but there is little or no elaboration. However from another point of view this may well be considered one of its most favorable features.

There is a very brief bibliography but no index. The leaf before the title page—bearing the bastard title and series information—is tipped in, as is p. xix and xx. An unfortunate detail of an otherwise well-made and printed book. REV. SIMEON DALY, O.S.B. Librarian, St. Meinrad's Abbey St. Meinrad, Indiana.

and in the West, the growth of Christian culture and the rapid expansion of Christianity. Although written for the ordinary reader these books incorporate the results of the latest research and the bibliographies are extensive and up-to-date. They are, therefore, indispensable for reference work and for recommendation to students in church history. No Catholic library will be complete without them. Very Rev. HARRY C. KOENIG, St. Mary of the Lake Seminary, Mundelein, Ill.

RICHARDSON, Cyril C., ed. *Early Christian Fathers*. Westminster Press, 1953. 415 p. \$5.00. (The Library of Christian Classics, vol. I.)

BROMILEY, G. W. *Zwingli and Bullinger*. Westminster Press, 1953. 364p. \$5.00. (The Library of Christian Classics, Vol. XXIV)

Librarians are well acquainted with the two monumental collections of Christian texts now being published by Catholic editors under the titles of *Ancient Christian Writers* (Newman Press, 1946-) and *Fathers of the Church* (Cima, 1947-). Protestant scholarship has planned a similar series to be issued in twenty-six volumes under the general heading—*The Library of Christian Classics*. These will present in English translation a selection of the most indispensable Christian treatises written before the end of the sixteenth century. Volumes I and XXIV have just appeared under the titles of *Early Christian Fathers* and *Zwingli and Bullinger*. These English translations are new and readable. They are prefaced by scholarly introductions which give basic information about the author and the nature of his writing as well as adequate bibliographies. The texts are accompanied by enlightening footnotes.

Catholics, however, must bear in mind that the interpretation of the Early Christian Fathers differs radically between Protestant and Catholic savants. On the subjects of the Roman primacy, the institution of the hierarchy, the Holy Eucharist—to name only a few—there is a wide divergence of opinion. This volume is genuinely Protestant. Thus in writing about Clement of Rome, the editor finds difficulty in explaining Clement's obvious authority and concludes that he was "a kind of foreign secretary for the church," instead of admitting the papal primacy. In order to avoid the manifest meaning of the text, forced interpretations of this nature abound in this first volume.

Zwingli and Bullinger lived in the sixteenth century and were, of course, undisguised Protestants. In volume XXIV a judicious selection of their writings is published. From Zwingli we find five tractates but from Bullinger only one. These give the reader a clear notion of the heretical doctrines taught by the early Protestants. Proper permission, therefore, is required for all Catholics who wish to read these books. VERY REV. HARRY C. KOENIG, St. Mary of the Lake Seminary, Mundelein, Ill.

REFERENCE BOOKS

Sister Mary Claudia, I.H.M., Editor
Marygrove College, Detroit 21

PALANQUE, Jean Remy, BARDY, Gustave, etc. *The Church in the Christian Roman Empire*. Macmillan, 1953. 2 v. in 1. \$9.00

In cooperation with the best French scholars Augustin Fliche and Victor Martin began in 1934 to publish a monumental *Histoire de l'Eglise* in twenty-five volumes. To date sixteen volumes have appeared and they have merited the respect and commendation of all historians. Nothing comparable exists in any other language. To remedy this defect in English Dr. Ernest Messenger translated the first two volumes under the title of *The History of the Primitive Church*. His accurate and fluent translation of the third French volume now is issued as *The Church in the Christian Roman Empire*. The individual chapters have been written by recognized French historians and represent French Catholic scholarships at its best. They cover the conversion of Constantine and the relation of church and state under the new peace, the rise and fall of Donatism and Arianism, the origins of monachism in the East

SEUBERT, Aloysius H. *The Index to the New Testament and The Topical Analysis to the New Testament*. Universal Publication, San Diego, Calif. Pp. 122 and 142. \$10.00

Here are two books bound in one volume. The Index gives alphabetical references to the subjects found in the New Testament, and the Analysis lists the books in alphabetical order, beginning with Acts and ending with Timothy, and under the title of each book it proceeds to an enumeration, chapter by chapter, of the chief ideas contained in the sacred text.

No pretense of thoroughness is made in the Index. Under Abraham, for example, there are only eighteen references as against sixty in Thompson. The Analysis gives little indication of the logical divisions in the various sections; in the Sermon on the Mount, for example, there is a simple sequence of topics, broken only by noting "second part" and "third part" at the beginning of chapters six and seven in St. Matthew. It is confusing to find Acts 12, 24-15-35 marked "The First Apostolic Journey of Paul", since the direct preparation for this journey starts only in Acts 13,3. Among printing mistakes may be noted "send" for "sends in Acts 10,7 and "Fourth" for "First" in Rom. 8,14:17.

Since these books are intended for the use of beginners, it may seem captious to blame the author for excessive simplicity, but it is hard to see how any reader could need the topics listed for Acts 1,13 where each Apostle is listed separately as having been "in Cenacle." And if the complete list is to be given, "his brethren" should have been added to the topics in the next verse.

The author deserves praise for his diligence and for his desire to help others to a more fruitful reading of the New Testament. The ordinary layman will certainly find much helpful material in these two books, but students and librarians will rather consult such works as Thompson's *Verbal Concordance to the New Testament* (Murphy) and Williams' *A Textual Concordance of the Holy Scriptures* (Benziger). REV. WILLIAM A. DOWD, S. J. St. Mary of the Lake Seminary, Mundelein, Ill.

ACKERMAN, Robert W. *An Index of the Arthurian Names in Middle English*. Stanford University Publications, University Series, Language and Literature, Vol. X, 1952. xxv, 250p. Paper, \$3.50

Robert ACKERMAN's *An Index of the Arthurian Names in Middle English* should prove invaluable not only to students of medieval literature but also to the general reader as a guide through the maze of legends centered around King Arthur and his Round Table. Entries of more than twenty-one hundred names, whose variant spellings require numerous cross references, give a brief identification of person or place, an occasional etymology, and the occurrence in one or more of the forty manuscripts and incunabula as published in modern, standard editions.

This comprehensive Index contains also an excellent bibliography of Middle English Arthuriana. MARY McDONALD LONG, Catholic University of America.

BRISTOL, Roger Pattrell. *Maryland Imprints, 1801-1810*. University of Virginia Press for the Bibliographical Society of the University of Virginia, 1953. 310p. \$7.50

This volume in the series of American Imprints supplements three previous works dealing with Maryland printing: Lawrence C. Wroth, *History of printing in colonial Maryland, 1686-1776*; Joseph T. Wheeler, *The Maryland press, 1777-1790*; A. Rachel Minick, *History of Printing in Maryland, 1791-1800*. The main arrangement of entries is chronological with an alphabetical sub-arrangement under each year. The title page is reproduced very fully and in most cases an exact record of signatures is also given. A record of locations in various libraries throughout the United States (including some private collections) is another feature. Appendices list the periodicals that were begun in the period 1801-1810; there is an analysis by states and principal research centers of the 941 items described, an appendix of printers and booksellers of the Maryland imprints, and finally an Index. In the latter we find a considerable number of references to Catholic imprints most of which have already been described in Parson's *Early Catholic Americana*. This is a specialized volume which will be very useful to historians as well as bibliographers. EUGENE P. WILLING, Director, Catholic University of America Library.

COLLIER'S YEAR BOOK, Covering Events of the Year 1952, prepared by leading authorities under the supervision of William T. Couch . . . New York, P. F. Collier, 1953. xvi, 800p.

This annual follows the pattern established in the earlier volumes. All the articles are signed by their distinguished contributors, many of whom contributed single articles, encyclopedic in length and current in emphasis.

Collier's Yearbook fulfills its purpose of being useful alone or in conjunction with any modern encyclopedia. Its usefulness would be increased if more textual *see also* references were included. SISTER MARY WINIFRED, C.S.J., St. Joseph's College for Women, Brooklyn, New York.

KATHOLIEK JAARBOEK VOOR BELGIË; Annuaire catholique de Belgique. Bruxelles, Centre Interdiocésain (5, Rue Guimard), 1953. 1181p. 200 Belgian francs.

Contents: Rome et l'église universelle; Evêches de Belgique; Paroisses et clergé paroissial; Communautés religieuses; Enseignement libre; Aumônerie catholique à l'armée; Action catholique; Institutions de santé et d'assistance sociale; Aide aux paroisses; Oeuvres sociales et syndicats professionnels; Groupements professionnels; La Belgique catholique et les missions; Momento administratif; Liste onomastique des prêtres. E.P.W.

CHILDREN'S BOOKS

Helen L. Butler, Ph. D.
Marywood College
Scranton, Pa.

CAMPBELL, Grace. *Torbeg*. Duell, 1953. 311p. \$3.50.

Scottish Highlanders, their family life and customs, presented a historical background of Bonnie Prince Charlie's futile attempt to regain the English crown for the Stuarts. The novel evolves around Finlay Ban Grant and his bride Caroline, romantically introduced early in the story, married and settled in their home at Torbeg. Their life is suddenly interrupted when Finlay Ban takes his place among his clansmen to support the standard of the Young Pretender. After the defeat at Culloden, Finlay is imprisoned, sent to England for trial and subsequently banished to Barbados as an indentured servant. Happily released, he makes his way to his brother's home in Albany, N.Y., and with Caroline and his daughter begins life anew in America. Despite many contrived episodes, the story is a sincere, if romantic, portrayal of the Highlanders and mid-18th-century history. Wholesome throughout, it will have a special appeal to senior girls looking for romance. FRANCES DOWLING, Dunmore High School, Dunmore, Penna.

BREIG, Joseph. *A Halo for Father*. Bruce, 1953. 127p. \$2.50.

Breig's reputation for humorous essays with a serious undercurrent is likely to mislead prospective readers of his new book. Here the treatment is predominantly serious, though lightened by flashes of humor. This is a defense of the Christian home, particularly of the dignity of fatherhood, which should be read by all fathers and prospective fathers, but also by mothers, wives and daughters. It will be a godsend to all who are disturbed by current attacks on the sanctity of marriage. While addressed primarily to parents, it will be a source of inspiration to our high school students who are looking forward to marriage and parenthood. SISTER M. FRANCIS OF THE S.H., Holy Names Academy, Seattle.

COURNOS, John, and NORTON, Sybil. *Pilgrimage to Freedom*; illus. by Rus Anderson. Holt, 1953. 170p. \$2.50.

This fictionized biography of Roger Williams advocate of tolerance and arch-rebel in a rebellious generation, who envisioned broader political rights for the common man during the turbulent colonial period of American history, is presented against a backdrop emphasizing military, political and religious struggles. Williams, a truly courageous, unselfish thinker and the friendliest of souls, was forced to flee from his native country to America, due to his radicalism, and there his denunciation of materialism and of political



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\$4.00

YOUNG MASTER CARVER

by A. Stephen Tring

Story of a boy in the reign of Edward III, listed in the Catholic Supplement for High School libraries. Illustrated.
\$2.25

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power in church affairs was followed by the propaganda of separatism and a life-time struggle for freedom. Readers (12 to 16) with a yen for adventure, conflict and pathos will enjoy this book. SISTER MARY BERENICE, R.S.M., Mt. Mercy Academy, Buffalo.

DE FREES, Madeline (Sister Mary Gilbert, S.N.J.M.) *Springs of Silence*; illus. by Hazard Durfee. Prentice, 1953. 173p. \$2.95.

Without sentimentality or archness, a Sister of the Holy Names of Jesus and Mary writes a winning account of convent life which she says is true but not literal. Like other such accounts, this describes the preparation for entrance, the adjustment as postulant and novice, and daily routines then and later. Less frequently come upon are the chapters on the applicants who do not stay, on discouragements and suffering, on obedience and growth in spirituality, on contacts with the world at school, the voting booth and on campus. Warm, friendly and simple, the book is both appealing and convincing in its unclaimed evidences of the satisfactions which come to the true religious, at the same time that it contains a good deal of concrete information for the girl who anticipates taking the step or is mildly curious about others who do. H.L.B.

DURRELL, Gerald M. *The Overloaded Ark*; illus. by Sabine Baur. Viking, 1953. 272p. \$3.75.

Two Englishmen undertake an expedition to the Cameroons in northwest Africa for the purpose of obtaining specimens of animals and birds for English zoos. Their experiences are recounted by one of them in a manner at once exciting and realistic, picturesque and humorous. The word pictures are magnificient, and the most breathtaking adventures are cunningly underplayed. Many spontaneous chuckles and spine-tingling shivers are evoked by the author's description of his hunters, their antics and narrow escapes. Interesting information is given about the habitat and habits of strange animals and exotic birds. With the hunters one experiences discouragement at loss of a particularly rare specimen and rejoices at success in bagging important prey. An index of animals encountered is an important addition. This is a fascinating book for nature lovers. SISTER ANNA DANIEL, O.P., Mt. St. Dominic Academy, Caldwell, N.J.

GAER, Joseph. *Young Heroes of the Living Religions*. Drawings by Anne Marie Jauss. Little, 201p. \$2.75.

Fascinating legends and lore about the early lives of the founders of Hinduism, Buddhism, Jainism, Zoroastrianism, Confucianism, Taoism, Judaism, Christianity and Mohammedanism. Though treated separately, Abraham, Moses and David were hardly founders of disparate religions. The accounts of these, of John the Baptist and, even more so, of Jesus, must be read as legend and apocrypha, not as history. Readers must distinguish also between the legends and the author's personal comments. Regrettably, not even in these does Jesus appear more than

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another great founder; and God's revelations to Abraham seem to be overlooked when the author cites the patriarch as "the first man to come to the knowledge of One God through his own reasoning and observations." Nonetheless, the legends make interesting reading. Drawings are very much in character. SISTER AGNESE, S.C.C., St. Ann's Academy, Wilkes-Barre, Penna.

LADD, Elizabeth. *Enchanted Island*; illus. by Edward Shenton. Morrow, 1953. 192p. \$2.50.

A pleasant little story of orphaned Judy and the summer she spent with Uncle Walt and Aunt Kate at their home on the Maine coast. Initiated into the mysteries of fishing, lobstersing and other marine activities by Uncle Walt and friend David—the only other young person around—Judy discovers a new world of companionship and adventure, and the summer passes more quickly and pleasantly than her lonely heart had dared hope. At its end she realizes, best of all, that Uncle Walt and Aunt Kate love her and want to keep her. Not strong in plot, nor very suspenseful, but well-written and with appeal for 10-12 year old girls, especially those interested in fishing. SISTER AGNESE, S.C.C.

MCCRACKEN, Harold. *Pirate of the North*; with drawings by Ernest Tonk. Lippincott, 1953. 213p. \$3.

Nineteen-year-old Jack Lauson elected to spend

a winter alone in a Yukon valley rich in fur-bearing animals but deserted by all humans because of a legendary curse said to bring misfortune to all trappers. Early he ran afoul of the wolverine, meanest of all wild animals, and entered into a contest of wits with that cunning trap-robbler and despoiler. Even cold and hunger, when he sprained his ankle, did not give him as much trouble as did the Old Pirate. In the end it was Jack who returned to civilization at Christmas time, leaving the wolverine in triumphant possession. Written to induce a better understanding of wild life, the book contains good accounts of animal habits and good descriptions of the wilderness, though occasionally slight details do not tally with other authors' accounts. Some readers may be puzzled by the sentimental final twist to the plot. H.L.B.

WHITE, Dale, and FLOREK, Larry. *Tall Timber Pilots*. Viking, 1953. 222p. \$3.50.

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AGLE, N. H. & WILSON, Ellen. *Three Boys and a Tugboat*. 1953. Scribner. \$2.25

Another story about the triplets, Abercrombie, Benjamin, and Christopher, who visit their Uncle Stich on his tugboat. They spend a few days as "deckhands" and learn the various duties on a tug. When the *Fortuna* runs aground, and two bears (part of its cargo) escape, the boys find the valuable animals with the help of their dog and win a reward which they decide to save and add to until they accumulate enough to buy a tugboat like the *Kittiwake*. Good print, pictures and vocabulary for younger readers. Interesting information about activities in the harbor, life on a tug, etc. ANNA ALBRECHT, Q.B.P.L.

BEIM, Jerrold. *The Taming of Toby*; illus. Tracy Sugarman. 1953. Morrow. \$2

The usual Beim book. The moral this time is that teachers are human too. Toby is an imp in school, driving Miss Walker to distraction with his tricks, tripping the girls, using a bean blower, talking too much, etc. Meeting Miss Walker in the village he takes her bundles home and discovers she has a mother and a brother of

his age. Needless to say—you guessed it—Toby reforms and gives up all his innocent pleasures, such as talking, tripping, bean-blowing. Print good; illustrations excellent. K. M. FLANAGAN, Q.B.P.L.

BRONSON, Wilfrid S. *Freedom and Plenty: Ours to Save*. 1953. Harcourt. \$2.95

Interesting survey of the conservation problems of our country, showing what wasteful and careless methods have done to our natural resources, what our Government is doing, and what children and adults can do in conserving our nation's treasures.

Book has no index. It is written in large print, in a conversational style. Author's illustrations throughout the text are humorous and clever. Ages 9 up. REGINA NEALON TRAPP, Q.B.P.L.

CONKLING, Fleur. *Mr. Grumpy and the Kitten*; illus. M. Huehnergarth. 1953. Junior Lit. Guild—Winston. \$2

Barry had no difficulty in finding homes for four of Mrs. Cat's kittens. Sir Mortimer was a different proposition. The only person Barry wanted to give him to was the cross old janitor at school, and somehow Mr. Grumpy did not favor cats. The day Barry brought the kitten to class was the beginning of the softening process. Very, very gradually Mr. Grumpy began to find Sir Mortimer indispensable, and all ended happily.

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A nice little story for new readers (ages 7-9). This is a Junior Literary Guild selection for November. E.S.

DICKSON, Marguerite. *Bennett High*. 1953. Longmans. \$2.75

When the school she has been attending for three years is condemned, Angelica has misgiving about transferring to Bennett High, where she will be separated from her old friends. She will make the best of things, but will definitely stop short of mixing with the hoi polloi who have grown up in this poorer side of town. She is somewhat impressed, in spite of herself, with the teaching standards at Bennett, and though in truth she struggles hard enough, she eventually breaks down and makes friends with the fine young people who are her classmates for Senior Year. The story will please girls 12-16; adults will find it a bit synthetic. It is not quite up to Mrs. Dickson's standard. E.S.

DE LEEUW, Adele & Cateau. *Hideaway House*; illus. Robert Candy. 1953. Little, Brown. \$2.75

A well-written adventure story of Esther Ann and Jonathan, who with their parents and baby brother, make the long journey from New Jersey, by way of the Ohio River, to settle in the Northwest Territory. It was 1791, a period when Indians were making raids from time to time. The Tituses learned how to build a log cabin with the help of neighbors, how to clear the land, how to farm, etc. Jonathan and Esther Ann find

a cave, their secret "Hideaway House", to which they take their family and neighbors when their lives are threatened by a raid. The Indians do not discover the cave, and wander off, leaving the cabins and farms intact. A good picture of pioneer life, with its hardships; fast-moving enough to be popular. Ages 9-12. ANNA ALBRECHT, Q.B.P.L.

MIZE, Johnny. *How To Hit*; as told to Murray Kaufman, with a foreword by Tommy Henrich. Holt, 1953. 113p. illus. diag. \$2.

According to the Foreword, this little book is "primarily written for the youngster and the ball-player moving through the early phases of his career, as well as a refresher for a lot of major leaguers." The lessons are both informative and interesting, with anecdotes from the writer's own experience. His "Don't Forget" chapter gives a resume of the highlights of the whole book. Profusely illustrated with photos and diagrams, plus the author's lifetime baseball record, and statistics on major league champions, 1900-1952, this one belongs in the sports section. SISTER M. ALISON, I.H.M., South Scranton Catholic High School, Scranton, Penna.

MORTON, H. V. *In the Steps of Jesus*. Dodd, 1953. 218p. illus. \$3.

Based on his earlier book for adults, *In the Steps of the Master*, this is a fascinating account of the author's travels in the Holy Land. It

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O'BRIEN, Kate. *The Flower of May.* Harper, 1953. 342p. \$3.75.

This novel centers around the development of the grave Lucille de Mellin of Belgium, and of her friend, the intellectual Fanny Morrow of Ireland. The action in the first half of the story is swift, but it tapers off to a tedious dawdling pace during the account of a brief Venetian jaunt which involves Fanny and Lucille's handsome brother Andre. Fanny's flowering into womanhood comes after her mother's death. Of superb charm is the chapter depicting the Irish wake. But there seems to be some confusion in the author's mind as to the place of the sacramental system in the life of a Catholic; also her appraisal of nuns is slightly distorted. Not for high school. SISTER MARY REYNOLINE, O.P., *Rosary College, River Forest, Illinois.*

PASCHAL, Nancy. *Spring in the Air.* Viking, 1953. 192p. \$2.50.

On the first page Sudie Emerson steps out of the plane, which has brought her home from college, ready to begin her professional career as landscape architect, and the final page finds her engaged to her handsome young employer. Not too much actual information is given about the career—the plot is improbable, and the emphasis unduly glamorous—but Sudie does learn some valuable lessons about working with people, and the atmosphere is pleasantly spring-like. Satisfactory for large collections. SISTER M. FRANCIS OF THE S.H., *Holy Names Academy, Seattle.*

RIPLEY, Elizabeth. *Michelangelo;* with drawings, paintings and sculpture by Michelangelo. Oxford, 1953. 68p. illus. \$3.

Like the author's earlier *Leonardo da Vinci*, this is a brief, simply narrated appreciation of a famous artist, which by means of 31 full-page plates of the artist's work focuses attention on his art while detailing the chief episodes of his life. A beautiful book with excellent reproductions (including some nudes) by the man who painted the Last Judgment in the Sistine Chapel, and designed the cupola for St. Peter's. H.L.B.

RYAN, Cornelius, ed. *Conquest of the Moon.* Viking, 1953. 126p. illus. (some in color) diags. \$4.50.

Last year the fascinating *Across the Space Frontier*, edited by the same writer from a symposium

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of articles in Colliers, told us how scientists expect to build a space station 1075 miles above the earth. This equally fascinating sequel describes the plans, materials and power necessary to take off from that space station to the moon, how a six-week exploration of that satellite can be planned, and how the return to the space station can be negotiated. One of the writers is Wernher von Braun whose articles on space travel are being quoted in other serious publications. An attractive, readable volume which should appeal greatly to boys. H.L.B.

SERGEANT, Elizabeth Shepley. *Willa Cather: a Memoir*. Lippincott, 1953. 288p. \$3.50.

Herself a writer, the author emphasizes those incidents in her subject's life which show the latter's ability to make friends with the literary lights of her day, her tendency to develop slowly and painstakingly her skill in writing, and her humanness in the little circumstances of daily living. Included are some appraisals of Miss Cather's work, which presuppose to some extent acquaintance with plots and characters, so that a reader of only one or two of the novels might be lost. The book is marred somewhat by the intrusion of personal details in Miss Sergeant's own life, by a tone of girlish hero-worship, and most of all by an over-use of French expressions. The best feature is the bringing together and making real the world in which Willa Cather lived. Worth reading, this will appeal

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STORER, John H. *The Web of Life; a First Book of Ecology*; introd. by Fairfield Osborn. Devin, 1953. 144p. illus. \$3.

The interrelationships of soil, water, bacteria, plant and animal life, are simply and interestingly shown, with dramatic illustrations of the disasters which result when the balance of nature is destroyed. Should be excellent for conservation units and, where not motivated by class study, should open the eyes of the thoughtful reader to the wasteful destruction of natural resources which even yet goes on in America. H.L.B.

SULLIVAN, Richard. *311 Congress Court*. Holt, 1953. 245p. \$3.

The story of a house, of the people in it, and of the man who owned it—a plot with wonderful possibilities, but not developed here in a fashion acceptable for high school libraries. Language and situations leave much to be desired; at times, plainly vulgar, at others, so suggestive as to be obnoxious. The writing is excellent, but values and meaning are negative. SISTER MARY WILLIAM, C.S.J.

BISCHOFF, Ilse, *Drive Slowly-Six Dogs*; with decorations by the author. Viking, 1953. 162p. \$3.75.

This factual, first-person, and smart-world account of the joys and tribulations experienced in acquiring more than half a dozen dachshunds and poodles includes delightful local color vignettes of New York and Vermont. The eight pages of black and white doggy photographs help to clarify the author's reactions to each new addition. Significant is her admission of a guilt complex after administering a lethal pill to her favorite dog, inasmuch as she is an avowed believer in euthanasia. For dog-lovers only. SISTER M. REYNOLDINE, O.P. *Rosary College, River Forest, Ill.*

BOWEN, R. S. *Behind the Bat*. Lothrop, 1953. 158p. \$2.50

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